THE Olde mans Die-*tarie.*

A worke no leſſe learned then neceſſary for the preſeruation of Olde perſons in perfect health and ſoundneſſe.

Engliſhed out of Latine, and now firſt publiſhed by Thomas Newton.

Imprinted at London for *Edward White*, dwelling at the little North-doore of Saint Paules Church, at the ſigne of the Gun.

1586.

To the right VVorſhip-

full, Maiſter Thomas Eger-

ton Eſquier, Sollicitor vn-

to her moſt excellent

Maieſtie.

WERE it not (Sir) that your rare curteſie and ſingular affabilitie is by ſufficient proof & daylie tryall generallie to the world already knowen, and in many a place, to many a mans comfort both felt and taſted: I ſhould haue bene at this time much abaſhed thus boldy to prefix your Worſhipfull name in the forhead of this poore Pamphlet. Wherein I haue not ambitiouſly hunted after any blaunched termes or picked phraſes, neither (to confeſſe the trueth) doth this Argument either allow or require it. But my purpoſe was with as much perſpicuitie as I could, to deliuer the mea-

ning of myne Author: which (I truſt) in ſome reaſonable meaſure, and according to ſuch proportion and pittance of ſkill as the Lorde hath endued mee withall, I haue faithfully performed. Accept it I beſeech you, as the gift of a poore Cheſſhyre-man (the Countrey where your worſhip was alſo bred and borne) and as an earneſt penny of that vnfayned loyaltie which I duetifullie beare vnto you. Aſſuring your ſelf, that although many things, farre better in valewe, and much finer for handeling, might haue bene preſented vnto you; yet with a more ſyncere good will and vowed hart, could not any thing haue beene poſsibly vnto you offered: As knoweth the Almightie, vnto whoſe good protection I doe with my humble prayer commende you. At *Little Ilford* in *Eſſex*, the viij. of Ianuarie. 1586.

Your Worſhips poore Countreyman, euer in the Lord to commaund.

Thomas Newton.

¶ To the friendly *Reader.*

THE *godlie trauailes and learned paines takē by ſundry our Coũtreymen to acquaint the noble Art of Phiſicke with our vſuall phraſe, and to inueſt it with Engliſh attyer, occaſioned mee at the firſt to tranſlate out of Latine into Engliſh, a learned worke of Doctor* Gratarolus, *and to publiſh the ſame in the yeere 1574. vnder the title of* A Direction for the health of Magiſtrates & Studients &c. *Which, being of the wiſe & learned not altogether miſliked, I hoping for the like good ſucceſſe, was afterwards eaſily entreated by a worſhipfull Gentleman my very friend, eftſoones to tread the like path, and to tranſlate* Leuinus Lemnius *his notable worke* De Craſi: *which firſt came abroad, vnder the title of* The Touchſtone of Complexions, *in the yeere 1576. Since which tyme, I haue not greatly dealt in any workes of this excellent, Arte otherwiſe then for*

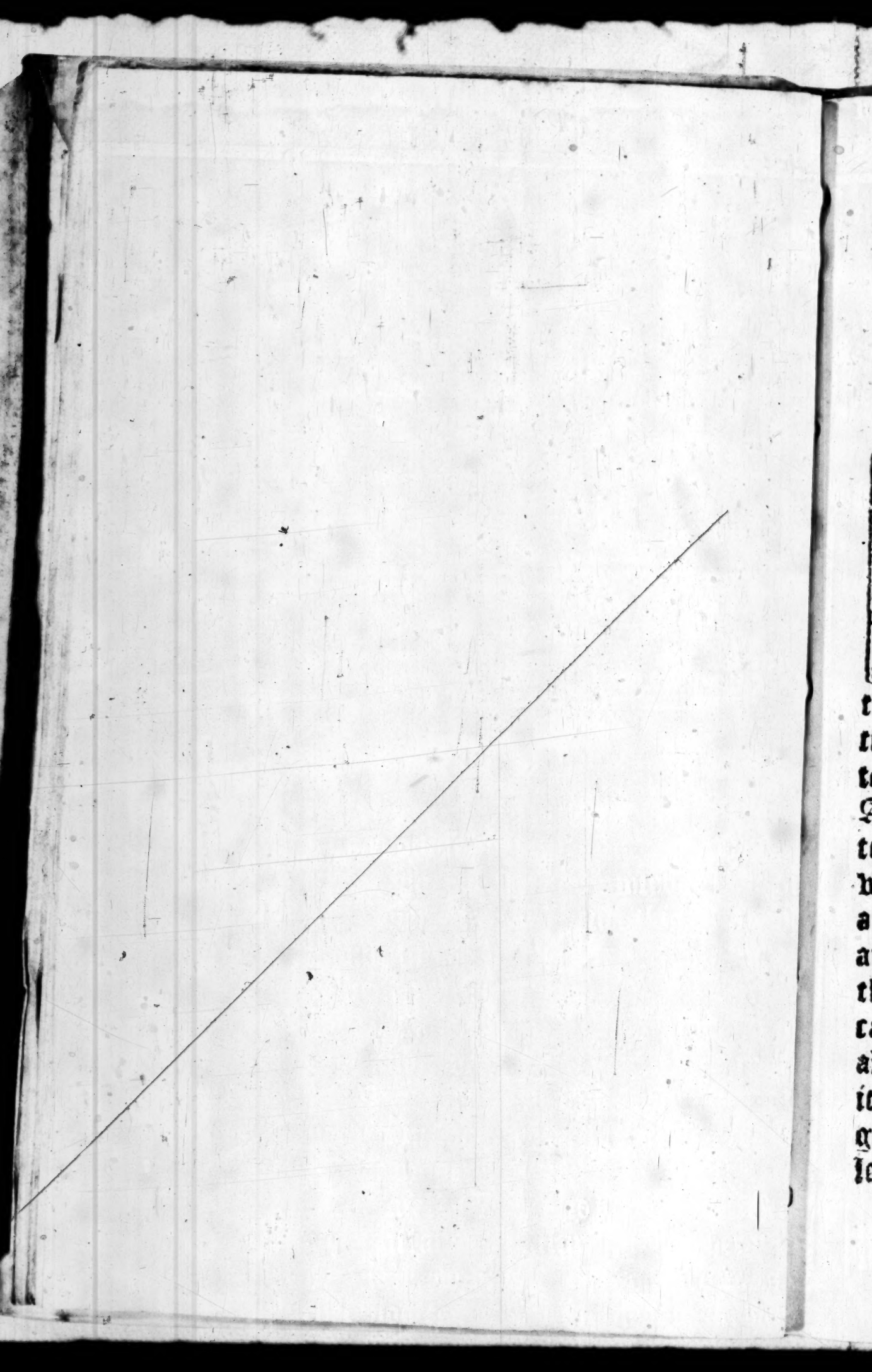
myne owne priuate ſtudie, wherein I haue found both eaſe and delight. It may not ſeeme ſtraunge to haue Phiſicke bookes in Engliſh, neither ought any man in my opinion to be thereat diſcontented. The very fathers of Phiſicke Hippocrates and Galene with others beeing Grecians, wrate their workes in the Greeke tongue: which to them was the mother tongue, as the Engliſh is now to vs. The Romaines wrate in Latine beeing their proper language, and the Arabians, as Auicen, in the Arabicke ſpeech: and others of other Countreis, in the language that there was vſuall. And wee cannot (without the note of more then ſauage ingratitude) but confeſſe and acknowledge the great benefite and furtheraunce that wee ſtill enioye by the painfull pennes and Engliſh treatiſes of many our owne Countreymen, aſwel in Phiſicke as Chyrurgerie. As namely, of that worthy Knight Sir Thomas Eliot, of Maſter Doctor Turner, of Maiſter D. Record, of Maiſter D. Phaer, of Maiſter D. Cunningham, of Maiſter D. Bulleyn, of Maiſter D. Caldwell, of Maiſter D. Iohnſon, of Maiſter D. Iones, of Maiſter D. Boord, Maiſter Traheron,

To the Reader.

Traheron, Maister Bright, Maister Barowe, Maister Securis, Maister Lyte, Maister Carye, Maister Coxe, Maister Hill, Maister Gale, Maister Baker, Maister Banister, Maister Hall, Maister Clowes, Maister Moore, Maister Paynell, M. Vicars, M. Hester, M. Basebridge. and some others, Whose Works I either haue not yet seene, or at this present come not to remembrance. If therfore herein I haue incurred blame (which I trust with all indifferent & vnaffectionate persons I haue not) yet should it bee to mee some mitigation of griefe, to march in rancke with so worthie, excellent and painfull men. If it be obiected, that this studie sitteth not with my profession: surely I therein rest resolute, that Diuinitie as Ladie and Maistresse, refuseth not (nay of duetie, claymeth & chalengeth) the seruice of all the other Artes, and Sciences: so as I thinke the surlyest and wayward-est Areopagite will not denye. Howsoeuer it is, thy curteous construction and friendly acceptance shall effectually satisfie my desire, and throughly counteruaile my trauaile.

Farewell.

Thomas Newton.



The Old mans *Dietarie.*

VEry aptlie and truelie is Phisicke defined by Hippocrates, where he saieth: That it is the addition of those thinges which lacke and are too litle: and the withdrawing or subtraction of things which doe abound and are too much. For, seeing it hath pleased the Almightie Creatour in such constitution to create and make the bodie of Man; that what through continuall wearing away and passibilitie of substaunce, it minutely and hourely wasteth and decaieth; & what through outward qualmes, accidents and causes externallie beetyding, it is soone altered, chaũged and quickly transposed: it had therefore neede to bee supported, guided and directed by the aduice of the learned and expert Phisition, who as a

Lib. de flatibus.

Phisicke what it is.

wise Counsellor and prouident Maister, may by his skill and knowledge bee able to recouer this losse, recure this decay, and in due time to repayre and restore in conuenient qualitie and quantitie, the essence and substance thereof, through daylie and continuall wearing, forespent and miscaried. But for so much as there is great diuersitie in Bodies, aswell by their temperature proper & naturall, as also (through their diuers trades and kindes of life) accidentall and casuall, wherby (either more or lesse) according to the constitutions of their bodies, they bee subiect to inconuenient alteration: yet, as it were by a certaine necessarie and ineuitable lawe of nature, there is ioyned vnto them, a third kinde of bodie, which is that, in Old men: the which also in it selfe greatly differeth and is vnlike: and therefore the prouident foresight and circumspect care about the same, must not bee small. For, this Age now standeth at receipt, bearing, carying and sustayning all the misusages, faultes, follies, disdietes and disorders of forepassed Ages: and so now by this reason, of it selfe is weake, feeble and vnweldie to all

actions

actions of the bodie. And for this cause a speciall care for wholesome Diet must bee had in this Age, rather then in any other. For thereby the body now stowping, doating and tottering with yeres, is kept and conserued in lustie, strong and healthie plight, with the perfect and sound vse of the Senses, euen till the very last cast of extreeme Age.

Good diet, and wholesome order most fit and needfull for Old men.

This profitable, wholesome and necessarie Diet for Olde men, is tearmed in Greeke γηροκωμικὴ, & is in vertue, working, operation and effect, in a maner like vnto that renutritiue and restoratiue diet, that is prescribed vnto pueling and still sickly persons: or to such as haue beene lately recouered from their discrasies and maladies, to nourish and comforte their weake bodies, called likewise of the Grœkes, Ἀναληπτικὴ. For, these twaine (beside that parte which is tearmed Gymnastique or exercitatiue, seruing only for recreation of them that bee strong & healthfull) are the chiefe and speciall partes of that Phisicke, which is principally directed to preserue the bodie, sound, healthfull and lustie by Diet.

The Phisition therfore that is to enter into this charge, and to deale in this behalfe, must bee no childe in knowledge, neither a rawe Scholler in his Arte, but must bee able perfectly and at his fingers endes, to vnderstande and knowe the natures of Bodies, and the vertues, qualities and operations of al Receipts, helps and things both good and bad, wholesome and hurtfull. For it is no small matter exactly to set downe and prescribe a perfect platforme of Diet, agreeable and in each respect iumping with any one particular mans nature, much lesse for an Old man: seeing the Complexions and temperatures of men bee so diuers, the composition of each of their bodies, so singular, and to euery particuler person his selfe qualities so appropriate, (ouer and besides many sodaine wayes, and casuall happes befalling to them) that they cannot choose but suffer many alterations, and sundrie chaunges. Neuertheless, we at this time tying our selues to ỳ opiniõs of the graue and auncient Writers in this Arte, and following their learned iudgements, will take vnto vs for a patterne, and set before

The Phisition must knowe the disposition and natures of bodies.

vs

vs as an example to imitate in this pre-
sent Treatise & Dietarie, some one such
Old man, dealing yet in the affayres of
the worlde, and matters of the Common
wealth, as was Antiochus at Rome, in
the daies of Galene: that by comparing
the peeres of that fresh & lustie Old man,
with old men of other Ages: the Phisition
(dealing in this charge of cherishing and
well dieting Olde men) may the better
knowe and the readier see, what thinges
bee best to choose, and what to eschewe:
sith Old age containeth in it self no small
Latitude, according to more or lesse: ac-
cording whereunto his diet and fare must
proportionablie in cõuenient qualitie and
quantitie bee either encreased or abated.

For a more plaine declaration there-
fore of this matter, we wil diuide the Age
of Old men stepped into yeres, into three
partes. The first is of such as beeing yet
lustie in bodie, constant in minde and in
strength seruiceable and actiue, doe exe-
cute their accustomed businesse and deale
still in their vsuall and wonted affayres:
and these kinde of old men are very aptly
tearmed by the Greekes ἀμογέροντες,

Old age of three sorts.

Greene and lustie Age.

that is to say, fresh, lustie and flourishing Aged men, not much tainted, nipped, or bitten with yeeres. This lustie greene Age may fitly bee called the Dooze, or Entrie into a reuerend stowping Age: and it seazeth and catcheth some bodies sooner, and some later.

Graue, reuerent and honorable Age.

The second is of such, as for weakenes and want of strength are growne to bee nummish in their limmes and vnweldie for any bodily trauaile: which after some easie exercise, or now and then bayning, doe orderly feede: and after such repast or meate doe quietly betake themselues to sleepe and rest: and these sorte of fatherly grayheaded men bee in Greeke tearmed Πρεσβύται. And the third kinde of Old-age is of them, which beeing riueled and wrinckled, and hauing the skinne of their faces and bodies, all crumpled, pursed and drawne together, are not able any more

Dotage.

for very feeblenes and impotencie to vse any exercise, but contenting themselues with some soft walking, leane and staye them on their staffe, or els by others are led by the hand: whom (for that they are now gooing toward their long home and

haue

haue the one foote, and almost both, alreadie in the graue) the Greekes doe call τεμπέλοι. Therefore, seeing wee haue in hand purposely to prescribe a Dietarie for Olomen, it shall not bee amisse nor vnprofitable to speake first a fewe wordes of their naturall temperature, and mutuall difference among themselues.

Olde mens bodies by nature are colde and drye. For, the radicall humour and substantificall moysture beeing in tract of time by litle and litle wasted, which (like Dewe) is distributed, and interspersed in and among all the similare and principall partes of the bodie; together with the naturall heate likewise by litle and litle waning and drooping away: the whole bodie cannot choose but decay withall & growe toward final dissolution. So that now al the instrumental parts of the bodie being become too dry, the whole members must needes weakely, feebly, disorderly, ill and out of frame or course performe and execute their appoynted actions and ordinarie offices. Wherefore the bodie now first lacking his naturall strength and maintenaunce, beginneth to quaile and faile in

Old men, colde and drye.

his necessarie & conuenient nourishment, and becommeth thereby slenderer, thinner and dryer then it was, or thē it should bee: and therevpon the strength, powers, and faculties thereof are enfeebled, and to expedient motions or exercises apparantly disabled. But, when yet further and greater store of drynesse ensueth and groweth vpon it, like as Trees and Plants wither away with rottennes and want of sappe, euē so doth the body drowping with Age, finally wast, decay and consume: yet not in all persons alike, but sooner or later in some then in other some, according to the constitution, temperature, qualitie and complexion of their bodies: and also according to the vnruly, vnseasonable, and ill dyet vsed, and things (of themselues good and wholesome) vntemperatly frequented. For, wee doe not all consist, neither are wee all alike made from our birth in one equall and like measure of elemental qualities, and therfore neither doe we vse one onely vniforme Dyet at al times and in all respects. And herevpon it commeth to passe that some sooner then some, and others later then others, beginne to haue

Beardes

Beardes and to bee hayrie: some sooner growe to mans state and stature: some bee fresh, lustie, strong, and beare their age gallantly: some waxe hoarie headed and will quickly be olde: and so consequently become either weaker and feebler, or healthier and stronger.

Wherfore, by the number of yeeres to make any certain distinction or difference of Ages, it is very hard, yea, vnpossible to doe it. For, it is often seene, that by reason of the natural distemperaunce of some one principal member, or more: or for that, from the very birth, the same bee not proportionably mixed & sorted, some doe liue all their life time sicklie and diseased, and so arriuing to vntimely olde age, doe pyningly languish and dye. Some againe, hauing sound Bodies, and of as excellent good constitution as might bee, through vntemperate dyet and ryotous life haue hastened Old age, & brought themselues to graye heades before their time: who, if they had followed the good aduise and discreete counsell of the learned Phisition, might haue continued themselues in a more prosperous and longer health, till they

Why some growe old, sooner then some.

they had come to the poynt of extreeme Oldage.

The best Phisition for an olde man.

He therefore that exactly and perfectly knoweth, that Drineſſe and Coldneſſe together, doe poſſeſſe Aged bodies: & that of olde men among themſelues, there is great oddes and diuerſitie, whether we reſpect the courſe of their Age and number of their yeres, or the peculiar temperature and appropried complexion of euery one ſeuerally: that perſon (doubtleſſe) is a fit Phiſitiõ and a good Nurſe for Old men. For hee will quickly deuiſe and find out a contrarie courſe to qualifie & meete with thoſe two qualities: that is to ſay, he will altogether apply himſelf to vſe ſuch helps and meanes, whereby to bring them to be hoate and moyſt. As touching the quantitie and meaſure of ſuch remedies as hee muſt vſe, he may as occaſion ſerueth, (accordingly either as the age of the partie, or as his cuſtome and ordinary dealings and faſhions do require) occupy and take: euer regarding and hauing an eye to the aforeſayd diſtemperance that raigneth in this olde Age. For by all theſe, hee ſhalbe much holpen and furthered, to knowe

more

more certainly the weake and foreworne disposition of Olde folkes.

Now, forasmuch as our body is daily affected and continually groweth toward weakenes and debilitie: needes must it in that respect, feele a double inconuenience, the one, of alteration: the other of continuall decay of it owne substaunce. For, ouer and besides the sundrie outwarde meanes of alteration, which many wayes happen vnto ỹ bodie, as though they were engrafted and naturally breeding therin: Doe wee not see, that through daylie and continuall decaying and wasting of some parte of the bodily substaunce, and of the diminishing and enpayring of naturall heate, together with the expence of the spirits and of the simple & similare parts, Age doth stealingly creepe vpon vs, and therewith dines & coldnes besiegeth and assayleth vs? Whereupon naturall heate beeing once abated, the ventres and officiall members seruing for the conuenient conueighaunce of humours and distribution of nourishment, are vtterly vnabled from accomplishing their offices and performing their actions: and the power attractiue

tractiue found either to bee very small, or greatly depraued and out of frame: wherby the bodie becommeth bloudlesse and cold, and all the strength, comelinesse and beautie thereof banished and exiled: it aboundeth also & is full pestred with great store of phlegme, and whayish excrementall baggage, vnlesse it bee (accordingly as strength will permit) discreetely and temperatly dyeted.

In this place therfore, the mark whereat wee leuell and ayme, for the good and orderly vsage of Olde men in their Dyet and trade, be manifest and plaine enough: namely, that there bee first a supplie and filling of those places in the body which are emptyed & euacuated, with such nourishment as is agreeable and conformable to the substaunce decayed and wasted: secondly, that the distemperature of the bodie, whether the same bee naturall or accidentall, bee qualified and altered by his contraries: and thirdly, that there bee a conuenient and seasonable expelling or purging of superfluous excrements and noysome humours, by the pores and passages, that serue to that end and purpose.

Three ends to be obserued in dyeting olde men.

All

All these endes, are sufficiently attayned vnto, and all these markes are rightly hit, by expedient receipt and conuenient vse of meates and drinkes: by wholesome bayning in sweete waters: by moderate exercises: by gẽtle rubbings and frictions in the morning with Dyle: by orderly and seasonable sleepe: by moderate affections of the minde: and by vsing sometime (if neede so require) some milde and gentle medicines. Of all these, wee here purpose at this time particularly to entreate.

The summe and effect of all holesome dyet (saieth Galene) consisteth in these fower things: in taking things conuenient to bee taken: in doing things expedient to bee done: in drawing out, things requisite to bee drawne out: and in such things as happen outwardly. Which fower poynts the Arabyan Auicen (though not very learnedly & eloquently, yet (certes) plainlie and orderly vttered and expounded of Old mens dyet: his wordes be these: The effect and summe of their regiment is, to applye and vse that which may heate and humect: namely, nourishing meates, Bathes or Baynes, Drinks, large sleepe, long

Lib. 1. de sanit. tuen. lib. de constitut. artis Medicinæ, & lib. ad Thrasibulũ.

long lying in Bedd, longer (I saye) then young men neede: continuall prouoking of vrine, expelling of phlegme from their stomackes by way of the Entrailes and Bladder, and carefully preseruing, gently cherishing and mildly maintayning Nature in them. Thus much out of Auicen.

Tert. primi. doctri. tertie cap. primo.

Furthermore, the apt and profitable vse of these wholesome things, especially consisteth in these three points: namely, in conuenient quantitie, expedient qualitie, and meete time and maner of vsing the same. Euery one of which, are briefly and after his accustomed maner appoynted and particularly set down by that worthie Hippocrates: where he saieth: Exercise, Meate and Drinke, Sleepe, Carnall knowledge, let al these be moderatly and measurably vsed. Againe, neither is fulnesse and sacietie good: neither long abstinence and hunger: neither any other things, failing in the measure that nature requireth. And againe: Sleepe & watch, aswell the one as the other, if they exceede measure, be hurtfull and ill. And appoynting what tyme is fit and conuenient for exercise, he sayth in an other place: Let

Partic. 6. Epidem.

Partic. 2. Aphor.

Partic. 2. Aphor. 3.

some

some conuenient exercise bee vsed afore meate.

Wherefore, olde folkes must feede sparingly and moderatly, not infarcing themselues with much at once, but often in a daye, as twise or thrise, as their strength shall seeme to require, & be able to beare: and as by custome they haue acquainted themselues. For, if they exceede measure neuer so little, it doth them much harme. Sometime, when as their naturall heate is small and weake, they haue much adoe, and are not able to concoct & digest much meate and many meales. Moreouer, in this Age, the skinne beeing thicke and by reason of the pores of the bodie (beeing now in a maner closed vp) subiect to obstruction, although some Old folkes that bee lustie and strong, doe now and then well enough digest the meate they eate: yet, for that the thinne excrements and superfluities of their bodie hath no issue or vent to passe out, they can not choose but be much encombred with ill humours, and haue their bodies pestred and surcharged with abundance of crude diseases, and maladies of no small daunger.

The Constitution of old folkes.

We

Wee therefore, herein specially imitating Galen (who in his describing of a familiar and (as it were) a peculiar directiõ of health for his Countrymen of Greece, vsed for an exãple or patterne, Antiochus the Phisition, Telephus the Grammarian, and certaine other Old men that liued till they were of extreme age) will likewise in this our prescription of the Old mans Dietarie, assay so to order and deale with him, both for his tyme, turnes and seasons, and also for the qualitie and quantitie of such things as hee must vse, that by conferring our aduise and direction, and the meanes of our vsuall and familiar Dyet with that tried rule and perfect squire and leuell of Dyet, vsed by famous Auncients of old tyme, we may be able certainly to knowe and vndoubtedly discerne, what is needfull to be added, and what is necessary and behoouefull to bee withdrawne and taken awaye from such Oldmen, for whõ we purposely write this present Regiment: exactly trying & duely considering withall, the habite, constitution, plight, dispositiõ, qualitie & strength of their bodies: together also with the nature

ture of the Region or country where they haue bene bred and dwell, and also the custome or fashion wherunto they haue bene most acquainted and enured.

For Aetius wordes (which he borowed out of Galens discourse of Antiochus the Phisition beeing nowe foure score yeeres old) are these: Their meate must be as it were a litle pittance at once, but they must haue it thrise in a day. Let them haue therfore about nine of the clocke some newe bread well moulded and made, and moderately baked with some excellent good clarified, skummed, and despumed Honny. About one of the clocke: after friction and such exercises as are fit for olde men, and after washing, let them haue their diner: and let them first beginne with such things as be good to clense and keepe the belly soluble, as Beetes or Mallowes: and such Fishes as swimme in a cleane Sea, skouring themselues among the harde Rockes, and naturally tossed and beaten with the winde and Sourges. After they haue dyned, let them rest themselues, taking a quiet nappe a while vpon their Bedde, and let them walke a little. Lib. 4. cap. 13.

When they suppe at night, let them eate no Fish, but choose meates of the best nourishment, and such as will not easily corrupt and putrifie: as namely a Chicken, or a Bird boyled in a single broth.

This sentence, opinion and prescription of Aetius is confirmed also by Auicen, and after his blunt and barbarous maner, auouched and set downe in these wordes: The nourishment of Oldmen must be giuen vnto them by litle and litle, and they must euery day bee twise or thryse nourished by litle and litle, according as they be of digestion, strength and debilitie: and let them eate at eight of the clock some bread well made with Honny, and about one of the clock also after they haue bene conueniently bayned and washed. Afterward let them soften, mollifie, lowse and make solluble their belly, with such things as wee shal set downe: and toward night let them eate some good nourishing meat: & if they bee strong of nature, and haue good digesting stomakes, they may suppe the more largely. And in all their meates, let them especially take heed they meddle not with any such foode as engendreth Melancholy

1. Primi. Doctri. 3. cap. 2.

ly or Phlegme: Let them also beware of al such nourishment as is hoate, sharp and drying, vnlesse it bee purposely vsed for some speciall respect of medicine.

Thus somewhat confusedly, disorderly, vnaptly and vnrespectiuely doth Auicen iumble and shuffle vp in a heape, as a generall rule for euery Olde man, that, which particularly and example sake both Galen and Aetius set doune only for Antiochus: Whereas the same Galene, writeth not onely this: but that other Old men also liued long, with Milke and Hony alone, with bread and other strong and solide meates.

By this Ordinarie thus prescribed and taught vs by Greekes and Arabians, this may we plainly gather contrary to the opinion of some later Phisitions, that supper ought to be larger, and taken in greater quantitie then dinner: Which thing Celsus (treating of that diet which is best to be obserued in Winter) seemeth to allowe, and in fewe words to approue. For his counsell is to eate meate in the day but onely once: and if that once, be a dinner, he affirmeth it to be so much the bet-

Supper must bee larger then Dinner.

ter. If he haue eaten and dronke but litle in the day, or haue fed vpon such foode as giueth but small & weake nourishment, he may the boldlier eate flesh and other strōg nourishing meates in the euening to supper: for that the nights are at that time of the yere of a great length, and sleepe also very long: Whereby their nourishment must by good reason be then the greater, and the more in quantitie. For by Sleepe in the night is digestion and concoction best performed: which in the day time vpon any light occasion, through affection of the mind and vnseasonable exercises, are many tymes hindred and vnorderly done: as by Galene in his seaueth Method of curing the drie distemperance of the Ventricle is notably declared.

But in prescribing of any Diet whatsoeuer, aswel for the whole, as for the sick, wee must euer haue a regard (as Hippocrates counselleth) to Custome: & marke well how a man hath of long continuance enured himselfe. For we see some, that at dinner will eate more largely then at supper: and cōtrariwise, some others that wil eate and drinke lesse at dinner, then at supper.

1. Partic. Aphor. 17.

per. Which custome Galen in many places willeth at no hande to bee altered or chaunged in an Oldman. And thus much for the the maner and order of meates and drinkes, aswell at dinner as supper, most agreeable for Oldmen.

Custome may not be broken and altered. 5. Sanit. tuend.

It remaineth now, that we likewise cõpendiously and briefely set downe what Meates be vnholsome, or be of ill iuyce, and giue naughtie nourishment. This therefore must first and principally be noted, that all Meates and drinkes in generall, yeelding grosse, clammy and tough nourishment, are vnto old men very hurtfull & dangerous: as Frumentie, Cheese, rosted Egges, Cockles, Onions, Scallions, Mushromes, Lintels, Dysters, &c.

Grosse meates of tough nourishment to be auoyded

Old men therefore must vse to eate such meates as be easie in concoction, quickly nourishing, soone alterable into the substance of the body: of good iuyce and commendable nourishment, without any store of excrements. Let their bread be well baked, throughly moulded, sufficiently leauened, and moderately salted, reasonably boulted and fined from the Branne.

Bread.

And let them take heede they eate not

bread when it is newe, or when it is ill baked, or vnleauened, & that which is made of the finest Wheate Flowre and purest Meale. The bread ẏ is made of that kind of Wheate, which is called Zea or Spelt, is better, holsomer, and fitter for them, and so is Barley bread, although it nourish nothing so much as the other.

This Zea or Spelta, is thought to be our Rye.

They must also forbeare and eschewe all Pastlarie and Cakebread, that is made of fine Paste, Butter, Milke, Cheese, Honey and Sugar.

Cakebread not wholesome.

The flesh of such forefooted beastes as for hugenesse of body, Oldage, leanenesse, and hardnesse of flesh be any way notable, are likewise for thē noysome and hurtfull. The best for thē, is the flesh of a Chicken, of a yong Pullet, or wilde birds, breeding vpon Hilles and Mountaines: as againe, they bee the worst, that liue and feede in Fennes, Ditches, Pondes, Pooles, and standing Waters.

Flesh.

All bigge bodied and great fishes, rammish in taste and strong in sent, oyly, fattie slymie, tough and clammy in iuyce, are specially to be auoyded. Those that liue about cleare rockes, and stonie places, and

Fish.

be

be much beaten & tossed with the continuall Surges and waues of the Sea, (by meanes whereof they are not embroyned with filthinesse) are greatly commended and accompted the holsomest.

The best Egges be those, that are reare, poched, and as it were halfe rosted, so that they may bee supped vp. The worst are, those that be fried, hard and rosted. Egges.

All maner of Whitemeates made of Milke, is generally forbidden, as very hurtfull and vnholsome for Old men: for that they engender the stone in the reines, and otherwise easely and quickly procure obstructions. Milkmeates

But Cheese namely must be forborne, and take heede of, specially if it be old, hard or rotten. For ouer and beside the toughnesse and grossenesse of the nourishment which it hath: there is in it also a iuyce engendring much store of corrupt humors. Cheese.

Yet that Cheese that is made of sower milke, may safely be eaten with a little Honny, so it be afore other meate, to louse and pourge the belly. Likewise, in Sommer when the weather is extremely hoat, newe milke warme from the vdder, may Buttermilk Cheese.

be giuen them by it selfe, without any o-ther meate ioyned with it: foreseene, that a litle Sugar or Salt, or pure Honny be put vnto it & so stirred together, for feare least it congeale and curdle in their Sto-mackes.

Fruictes. Timely ripe Somer fruites may safe-ly be eaten, so it be afore other meates, and at beginning of meales: as Cherries, Prunes, Peaches, &c. Otherwise there are none good & holsome, except ripe gra-pes hanged vp a while afore they be eaten, Damaske, or rather Spanish Prunes, and ripe and drie Figges. Dates also, and Pyne Apples are not good, for that they cause gnawing in the stomack, make grosse iuyce, and engender obstructions or stoppings in the Liuer and Spleene.

Pulse. All maner of Pulse is also to bee eschewed, vnlesse it be the decoction or Broth of Beanes, Pease and Chiches.

Pothearbes growing in gardens, & good to eate. Among hearbes for the pot, and vsuall to bee eaten, the best in this case are, Let-tise, Malowes, Orrage, Blite, white Bee-tes, Sorrell, Borage, Bugloss, Cheruile and Parsely.

Wine. Wine, to Old men is right soueraigne and

and cordiall: and to their nature is most profitable and agreeable, because it doth properly heate and moisten the body. And that Wine is best cõmended for Old men which is thinne and fine in substance, and yellow or reddish of colour. For it heateth all their members, and it purgeth by vrine the watrie or whayish substaunce of their bloud.

Ale and Beere for Old mens ordinary drinke is thought to bee nothing so holsome. Al water also, either drunke alone, or mingled with Wine, is accompted vnholsome and hurtful, vnlesse (Custome being to the contrarie) it hath bene vsed to be drunke and mingled with some such meates as serue to louse and mollifie the bellie.

Olde men beeing much troubled with the Gout, and the Stone, if now and then in their broths (which they vse to prouoke vrine) they put some quãtitie of œnomell or Meade, they shall find a singular ease.

Olde men troubled with the Gowte, or with the Stone.

Thus much touching the qualitie of Meates and Drinkes most profitable for Olde men. Let vs nowe semblably set downe a fewe wordes, and shewe in what measure

measure and order it shalbe most expedient for them to take them. For seeing that al Old men for ỹ most part, are by nature costiue, and haue hard and drie bellies: it shalbe good for them, alwayes to eate and sende before their other Meates, such things as haue vertue, gently to louse and mollifie their Bellies. Auicen his counsell tendeth thereunto, where hee saieth: Such pot herbes and fruites as Old men should eate, are the wild Carret, the white Beete, Parsely and a little quantitie of Leekes, which they ought to eate, being picked and condite with Almure & Dyle, and specially at the beginning of their meales, that they may extenuate & clense the body, and make it soluble, and cause the vine to passe well. Thus much out of Auicen: which he, worde for word, borrowed out of Galen and Aetius in the places afore recited.

Order and measure for Old mens feeding.

3. Prim. Doctri. 3. cap. 2.

In meate therfore, let Old men moderately vse themselues, and let them in any wise eschewe sundry Dishes and diuers sorts of meate at one and the same meale: Let them eate no more at one time then their stomackes can well concoct & digest.

Sundrie dishes at one meale hurtfull.

Neither

Neither must oldmen bee carelesse in the choyse and frequenting of their exercises. For by idlenes and sitting still there commeth great inconuenience: whereas by moderate exercise and stirring, there commeth very much good and commoditie. In the morning therefore it shall doe them much good, before they fall to any meate, to vse some moderate exercise, and some gentle walking abroade. Exercise.

But after Meate, all immoderate walking and vehement stirring is vtterly forbidden them: and in steede thereof they are to be enioyned to rest, & to repose themselues, that the meate in their Stomacke may leisurely and conueniently bee digested, and not too hastily conueighed into the rest of the members before they be sufficiently concocted.

If for some weakenesse, debilitie or infirmity of the feete, he be not able to walk, let him ride or be caried abroade a while. Fricasies and Rubbings in the morning with warme Oyle, and soft handes while he is yet fasting, may supply and stand in steede of other exercise. Fricasie and rubbing, or soft stroaking ouer.

And this Fricasie or Rubbing must be done

done downward, that is to say, beginning at the vpper parts of the body, and so bringing the hand downward toward ỹ lower partes. But for such as be diseased in the vpper partes of their bodies, as they that haue the swimming in their Head, or bee troubled with the Headach or payne in their Necke, or greeued with the Apoplexie, it shalbe best to apply their Fricasies, Rubbings and exercises to their neither partes onely. If they bee subiect to the Gowte and grieues in their ioyntes, it shall be very good for them, often to stirre and exercise their armes and hands. But as in all things els: so in this, speciall regard must be had to Custome: that Oldemen be not rashly and sodainly drawen by and by to a diuers course and contrary order, either in their vsage of meate and drinke, or in any other kind of exercise or respect whatsoeuer. For, to alter the habite and long continued custome of an Oldman, is both hard and dangerous.

Furthermore, Oldmēs bodies through impotencie and debilitie of the nourishing facultie, are encombred and pestered commonly with watrish excrements, and raw

rawe humours: whereby they haue neede of such helps as may prouoke vrine, extenuate the clammines and toughnesse of those humours, and also to vse such medicinable meates, as bee abstersiue, and expell all daungers threatened thereby. But forasmuch as all such bee sharpe and hoat in operation, it is therefore required in the Phisition, to be therin very circumspect and carefull, that hee direct the vse of all his hoat Medicines and meates to this ende, partly thereby to helpe forward concoction, and to make proportionable distribution of the meate into al the members of the bodie: and partly, to open obstructions, and to expell all phlegmaticke and clammie matter: and not flatly to dry vp the bodie, and so consequently to bring the whole Aged habite into a more coldnesse and refrigeration: which thing wee see some ignorant Empericks and Practitioners in Phisicke commonly to doe, who neuer thinke themselues to haue shewed sufficient proofe of their dapper skill vpon the bodies of their Patients, vnlesse they straight waies with some strong solutiue, they make a cleane riddance of all

that

that is in their weake bellies.

In Olde men therefore, to make them soluble, to purge phlegme and to louse their bellies, it shall bee effectuall and sufficient enough to vse Olives condite, and Capers pickled in Oyle, or Honny eaten with bread, Mercurie, Mallowes, Blite, the decoction of Colewortes or Cabages, a Figge now and then eaten with a little Sene, & some good Turpentine as much in quantitie as two or three Walnuttes. For, this not onely mollifieth and louseth the bellie, but mundifieth also and cleanseth the entrailes, openeth the obstructiõs of the Lunges, skoweth the Kidneyes, and driueth out grauell: the proportion of his Receipt is appointed to be one vnce.

Things good to prouoke vrine.

To prouoke vrine in Old men, Parselie both roote and seede, & Saxifrage are of a singular vertue. And if they mistrust or suspect the grauell in their Kidneyes, or bee subiect to the Gowte and griefe in their Ioyntes, it shall bee good for them (saith Galen) to vse Meade or œnomel: so that for the Gowte and ioynt sickneſſe, they add thereunto Parselie: and for the Stone and grauell, some Betonie.

3. De sanit. tuen.

Beside

Beſide the premiſſes, there be yet other things no leſſe to bee reſpected: namely, ſuch as are outwardly incident vnto vs: of which ſorte are theſe: Ayre, Water, Fier, Dyle, Bathes, Sleepe, and Affections of the mynd.

Ayre therefore muſt bee choſen, according to the nature and ſeaſon of the yeere, and enterchaungeable ſtate of the weather and ayre encompaſſing vs, ſomewhile hoat, and ſomewhile but ſomewhat wharme. It muſt not be neere to any ſtanding Pooles, ſtinking Ditches, Fennes, Marſhes, common Sinkes, Draughtes or Priuies, þ ſerue for great multitudes of people: it muſt be ſuch as hath by turnes, one while the Eaſt, and an other while, the Weſt winde freely blowing ouer it. Beſt ayre for dwellings.

For vſes of the Kitchin: the beſt and wholeſomeſt is Fountaine or Well water, pure, cleare, hauing no euident qualitie or ſenſible ſigne, either of taſt or ſmell, and at the place of his ariſing out of the ground, looking toward the Eaſt. For if it runne on hard Stones and peebles, and haue his proſpect toward þ North, where the Sunne beames giue no ſhine nor heat there- Beſt water.

thereunto, it is to bee misliked and auoyded, as raw, hard and vnpleasaunt, engendring windinesse and fretting in the Entrailes and hypocondrical partes. Hippocrates setteth downe sundry notes and meanes, wherby to knowe and trye which is the best Water: for that (saith he) is the best water that is lightest. And the lightest water is that, which will soone be hoat and soone colde. Also that, whereof commeth least skumme or froath when it boyleth. Also dip linnen cloathes into sundrie waters, & afterward lay them forth to dry: looke then which is soonest drye, and that wherein it was dipped, is the best water, the purest and the wholesomest. The lightest water (sayth Celsus) is Raynewater: because it is most subtile, and of all others most penetratiue. The next is that, which gusheth out of a Spring. The third is of a cleane running Riuer: The fourth is Cunduite water: The fifth, the water of Snowe and Yce: worse then that, is the water of standing Pooles and Pondes: and worst of al, is that which is of Fennie Ditches.

Partie. 5. Aphor. 26.

Lib. 2. cap. 17.

Bathes. Bathes or Baynes of sweete waters in the

the Spring, Sommer, and Autumne, enterchaungeably vsing therewith the decoction of hoat hearbes and rootes, be excellent good & profitable for Old folkes. For they open the pores being pursed and drawne together through drinesse, they doe mollifie the hard and stiffe parts: they dispetse by euaporation the abundance of humors: they leisurely drawe out sweate and excrementall matter: finally, they doe humect and calefie the substantiall and solide partes of the bodie, with a pleasaunt, warme, vaporous, and dewie moysture.

In Winter & such seasons wherein the weather is cold, it shalbe good to kéep thẽselues in a warme Chãber with a Chimney, hauing fire: for so doe wee reade that Antiochus at such times vsed to doe. Winter.

Competent and measurable Sleepe is best, beeing of seuen or eight howers continuaunce. But at any hand, Sleepe must bee forborne and not vsed immediatly after meate, neither must it bee either too much or too large. Sleepe.

Affections and perturbations of the minde, as they greatly endamage and annoye euery Age: so to Olde folkes especi- Affections and perturbations of the mynd.

ally they bee most hurtfull and daungerous. For they alter their bodies, and vterly dispossesse them from their naturall consistencie: they drye vp the bones, and banish away the vitall spirite. Old folkes therefore must by reason, maister their affections, and by discretion qualifie all accidents whatsoeuer: they must retaine a merry minde, and settle themselues in the state of tranquillitie. Let them recreate and solace themselues with Hystories of notable things aforetime exployted, and with the cõference and companie of their assured louing friends: that, all dumpish, clowdie, sorrowfull, sullen, lumpish cares, and grieues beeing vtterly put to flight, they may with mery and cheereful minds the more quietly & feruently addict themselues vnto godly meditations, and to the seruice of God.

FINIS.

¶ To the Curteous *Reader.*

TO supply some certaine voyd pages, which otherwise at this Impression would haue bene blanck, I haue thought very cõuenient, (the matter and argument considered) to annexe hereunto a briefe and compẽdious Abstract of a Phisitions duetie, and of such pointes as by Conscience and Oath are lyable vnto his charge and function. The which I haue suffered here to passe abroad into ỹ world vnder the name and title of Hippocrates Oath. Meruaile not thou at the heathnish names of those putatiue Gods, by whom hee sweareth, (which notwithstanding I haue here simply and faithfully set downe and deliuered, euen as I foũd them in my original Copie:) but rather feare & tremble, and take thereby occasiõ to yeeld most

humble and hartie thankes vnto Almightie God for enlightening thee with a better knowledge: considering that in the seueritie of his Iustice hee might likewise haue dealt with thee. Frame thy self therfore in obedience to liue according to the squired rule of his most holy word: for better were it, not to know the way of righteousnesse at all, then after knowledge therof, to turne by prophane life from the holy Commaundement. These articles are in number but fewe, and yet in them (fewe as they bee) there is nothing lacking: againe, they bee so sufficiently large, that there cannot any (without some preiudice to the Arte, and discredite to the Artist) be well spared. As when thou hast aduisedly perused and read them ouer, I perswade my selfe, thou wilt frankly and willingly confesse. Farewell. At Little Ilford this viij. day of January. 1586.

Thine, in the Lord, Thomas Newton.

Hippocrates his Oath.

I Take Apollo the Phisition, and Æsculapius, and Hygias and Panaceas, the sonnes of Æsculapius, and all the Gods and Goddesses to witnesse: That I (so much as in me shall lye, and so farre as my iudgement and skill shall stretch) will obserue & perfoyme all the things contained in this Oath and in this Booke, viz.

That I shall yeeld and giue vnto my Maister, of whom I haue bene taught, and by whō I haue bene trayned in this Art, no lesse reuerence and ductie, thē to myne own natural Father that begat me. That I shalbe conuersant in life with him: And that I shall to the vttermost of my power and abilitie, minister vnto him all such things as I shall vnderstand he hath need of.

That I shall make no lesse accompt of his Childyen, thē of myne own Bzethyen,

and so to repute and take them.

That I shal not be squeimish to bestow my skill in this Arte vpon the poore and needie, freely, without either fee or other couenant certainly agreed vpon.

That I shal freely, faithfully, and truely deliuer all my Precepts and Secretes vnto myne owne and also to my Maisters Children, and to other such Scholers as haue addicted, vowed, bound, and swoorne themselues to the Studies and Lawes of Phisicke, and not to any others.

In curing of the Sicke, I shall vse to the vttermost of my power, knowledge, and iudgement, such things as bee good, wholesome, souereigne & profitable: That I shal not deferre, ne linger my cure longer then I neede, keeping my Patient thereby the longer while in grief & paine: and that I shall not offer any wrongfull dealing to any maner of person.

That I shall not (although I be thereunto required) giue deadly poyson to any person: neither counsell the same to any other: nor giue it to any woman being with childe, to kill the Infant in her wombe.

That I shall preserue and keepe both my

my life and myne Arte, free and cleare from iust obloquie and slaunder, and from all such occasions as may iustly disparage and emblemish the same.

That I shall not presume to cut any persons diseased with the Stone, but referre that action to others skilful therein.

That, vnto what house soeuer I shall goe for the practise of myne Arte, I shall onely respect and carefully employe myselfe to relieue and recure the partie diseased, my Patient, vnto whom & for whom I purposely goe.

That I shall auoyde, eschewe and renounce all wrong, all lewdnesse, all filthinesse, al wanton daliaunce and venereous actions, whether they bee womens bodies that I haue in cure, or mens bodies: and whether they be the bodies of Free, or of Bondmen.

That whatsoeuer during the tyme of any cure I shall either see or heare, or otherwise (beside my cure) shall knowe in any many life, vnderstanding that thing to be such as requireth secrecie and silẽce, I shal not vtter nor bewray to any maner of person, but shal herein faithfully keepe

his

his counsell.

To these Articles cõprised in this my present Oath, I protest myne obedience & assent: the which if I inuiolably & faithfully obserue and keepe, my prayer and wish is, that all things aswell in my life as in myne Arte and profession, may haue prosperous successe and happie ende; with perpetuall fame, renowne and glorie: as contrariwise, if I treacherously transgresse, or wilfully herein forsweare my selfe, let all things fall out vnto mee contrarie.

FINIS.